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THE

*Sin and Folly of Rebellion:*

IN A

# S E R M O N

PREACH'D in the CHURCH

OF

BOHO, near ENISKILLEN, October the 23d.  
1745. In the Diocess of Clougher.

BY

JEREMY DRAYCOTT.

Rector of the said Parish.

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D U B L I N:

Printed and Sold by J. Kinnier, at the Sign of the  
*Green Man*, the Corner of Fishamble-Street, and  
A. Long at the *Bible and Dove* on College-Green.  
M,DCCXLV.

THE

Sin and Folly of Rebellion.

IN A

SERMON

PREACHED IN THE CHURCH

OF

WOLTON, near ENISKILLIN, October the 23d

1777. In the Year of Clough.



THOMAS DRYDEN.

Author of the said Poem.

DUBLIN.

Printed and Sold by J. Keaney at the Sign of the  
Green Man, the Corner of Wyndham-Street, and  
A. Long at the Bible and Dove on College-Green.  
M.DCC.LXX.

## T H E

Sin and Folly of Rebellion, &c.

Judges, ix. xiv. xv.

*Then said all the Trees unto the Bramble,  
Come Thou and Reign over us.*

*And the Bramble said unto the Trees, if in  
Truth ye anoint me King over you, then  
come and put your Trust in my Shadow;  
and if not, let Fire come out of the Bram-  
ble and devour the Cedars of Lebanon.*

**T**HIS Parable is a severe, tho' just Invective,  
against the *Shechemites* for their Baseness  
and Ingratitude to the Posterity of *Gideon*  
or *Jerubbaal*. This Renown'd Worthy  
was Raised up by Providence, to rescue his Country  
from the cruel Bondage and Slavery of the *Midianites*,

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under



under which it severely groan'd. This he as happily as miraculously effected; and by a complete Victory over those implacable Enemies; the *Israelites*, during his Days, enjoy'd a perfect Quiet and Repose.

Judges,  
8. 28.

But suddenly after his Death, all the mighty Advantages of that unexpected Revolution were forgotten, and no Gratitude was paid to the Memory of their Hero: For instead of choosing one of his lawful Sons to succeed him in the Government, those very Persons who had reap'd all the Blessings of that wonderful Deliverance, yet most ungratefully advanced *Abimelech* the Bastard Son of *Gideon*, to that high Dignity; and assisted the Usurper to murder all his lawful Sons, being three-score and ten Persons.

9. 6.

*Jotham* the youngest, however, escaping the bloody Carnage, and being at some distance from, tho' within Hearing of, those treacherous *Skechemites*, in a pertinent Parable upbraids their Barbarity to his Brothers, and their Ingratitude to the Memory of his Father, who deserved much better Returns at their Hands. He also very justly reproaches their Choice of *Abimelech*, who, when they might have had one of the lawful Sons of *Gideon* for their Prince; yet shamefully fix'd upon one of a spurious Birth: And therefore he

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compares him to a *Bramble*, who tho' invited by the *Trees* to be their *King*, had neither Power nor Ability to protect or defend them from an Enemy. So much Baseness and Barbarity as they had shewn to his Brothers, could not but raise in him the deepest Resentments against those treacherous *Shechemites*; and therefore he prays, that they may suffer by their Choice, and that *Fire* might come out of that *Bramble* and devour the Cedars of *Lebanon*, i. e. That that same *Abimelech* would destroy their *Nobles*, and their *Great Men*, who had assisted in his Promotion, and in the Ruin of his Father's Family.

The Present Unhappy Posture of our Affairs: The Unnatural Rebellion Begun and Carried on, with too much Success in a Neighbouring Kingdom, in Favour of a *Popish Pretender*, whose Birth, like *Abimelech's*, is suspected to be Spurious and Base: Who like the *Bramble*, in this Parable, invites us to trust in his Shadow, with most spacious Promises of Protection; make the Case so far Parallel: And if those Wicked Designs now on Foot should succeed, it is not to be Doubted but it will be wholly so: For in the Issue nothing can be expected, but that *Fire* will come out of this *Bramble* and Devour the Cedars of our *Lebanon*.

The Fatal Consequences which must necessarily  
be

be in the Train of any Alteration, in the present Government, may, at this Time, engage the Attention of these Nations to Look before them: To Consider wisely their Real Interests; and to Unite Vigorously in the Defence of our Happy Constitution. To this End it will be Proper to Consider

1. The Nature of that Duty Owing by Subjects to their Prince, and the Obligations to it.
2. The Folly and Danger of Rebellion. And,
3. The Fatal Consequences which Naturally and Usually attend it.

1. Then to Begin with the Nature of that Duty, &c.

As Government is absolutely necessary to the Well-Being of any People; it must, in the first Place, be the Duty, as it is the Interest, of those who Enjoy the Advantages of it, to submit to its Laws and Constitutions. Government naturally infers Submission and Obedience. And since Men Knit themselves into Communities for a General Benefit; that Natural Right to *Freedom* and *Liberty* which might have been Pleaded before, is wholly Resign'd to the Publick. And as this Right is Resign'd for the better Security of the Properties of the several Members, for the Sake of Peace and Order, and many other Advantages, which could not otherwise be so well Enjoy'd:

joy'd: And as all these are Fenc'd and Guarded by Laws and Sanctions; there must be a Submission to the *Supreme Authority* in the State; otherwise the various Ends of Government can never be Effected.

Submission and Obedience are indeed so necessary in the Members of a Society, that they have their Foundation in the *Law of Nature*, as well as of *Nations*. So that what *Hierocles* said, *viz.*

That there is an Oath of Allegiance to God, Interwoven in the Make of all Rational Beings; is true also with respect to that Allegiance owing by Mankind, to that Form of Government under which they Live. They are Born *Subjects*, and it is their Duty to Obey; and by a peaceable quiet Demeanour, to use their utmost Endeavours to preserve the Society in its Establishment.

In Pythagaur.  
Car.

The Benefits of Government cannot be otherwise enjoy'd. And therefore it must be highly Criminal to disturb the Government, either by Opposing its Constitutions, or by Resisting the Prince who is the Guardian and Protector of it. So that every Member, who out of Discontent, or Selfish Views, shall rise up against his *Prince*, is an avow'd Enemy to his Country, and a Rebel to the Supreme Authority. For by such Unnatural Attempts, the Constitution is Unhing'd: Peace and Order are broken through; Blood



and Violence succeed, and all Things run into Confusion. But,

II. Another Duty of Subjects is to honour and reverence their Princes.

Their exalted Station commands them Respect and Awe. They are raised to the highest Posts of Honour, and set in the Throne of God in this lower World; they are his Representatives and discharge his Office here below. It has been the Custom of all Nations to approach their Princes with the profoundest Submission and Reverence. The Eastern Nations almost adored their Kings, and never appeared in their Presence but with the lowest Bowings and Prostrations. To gain the greater Esteem and Veneration for their Persons, God himself imparts his Name to them, and takes them into a kind of Partnership with him in his Deity; *I have said ye are Gods, and all of you Children of the Most High.* Such a Relation, as Princes bear to the supreme Majesty of Heaven, requires all that Honour and Veneration which are due to the Image of so great a King. For this reason we are commanded to *honour the King*, for sake of the God whom he represents; tho' his eminent and exalted Station gives him a sufficient Claim to it.

Pfalm  
82. 6,

1 S. Pet.  
2. 17.

Honour and Reverence may indeed be judg'd to be  
a na-

a natural return of Duty to our Prince, and is what he might well expect. The many Blessings of a good Government may excite Subjects to love, and to honour their Princes, by whom they are all convey'd. Their unwearied Toils and Cares for the publick Good; their many waking Nights, and restless Pillows, if compared with the Repose of the meanest Peasant, are matter rather of Pity than of Envy. And if Subjects are made happy by the unhappiness of their Prince; if by his means they enjoy those Comforts which the Glory of a Throne may be a Stranger to; it is but a just return of Duty to honour and esteem him very highly for all his Toils and Labour.

III. Another Duty of Subjects to their Prince, is to defend his Person against any Attempts which are wickedly made upon him.

As Princes are the lively Images of the Immortal God, their Persons are Sacred and Inviolable. And yet considering the unruly Dispositions of Mankind, the various Designs, and the Strivings of the People; and the slender Sense which too many have of their Duty to Princes; their Persons, tho' sacred by the Laws of God and Man, are often in Danger, both from Open Rebellion, and from Private Plots and Assassinations. The Histories of all Nations

Nations yield but too many Instances of the Truth of this, to their Reproach and Shame. But if there are such

1. Sam. Monsters in villany, as *to stretch forth their Hand against the Lords anointed*: It becomes the

Duty of every loyal Heart to rise up vigorously in his Defence, and to oppose any treasonable Designs against him. There is no sitting still in such Times of Dan-

ger. To assist our Prince in any Emergency is a Duty owing to God, to our Prince, and to our Country. To stand neuter, and to suffer his Person to fall into the Hands of his Enemies by our Cowardice or Treachery, involves us in the Guilt of their Treason and Rebellion. So sacred are the Persons of Princes,

that they who bravely assist them, are said to assist God himself: And withall a Curse is denounc'd against such, who either through Fear, or any sinister Designs, withdraw their Help from their Prince, in such a critical Juncture; *Curse ye the Meroz (said the Angel of the Lord) curse ye bitterly the Inhabitants thereof: Because they came not to the Help of the Lord against the Mighty, i. e. the mighty Enemies*

Judges  
5. 8.

of the supreme Authority.

These several Duties, besides their Foundation in Nature, have all the Sanction of Divine Authority.

Rom. 13. 1 *Let every Soul be subject to the higher Powers.*

1 S. Pet. 2. 17 *Honour the King. Submit yourselves to every Ordinance*



*Ordinance of Man for the Lord's sake, are the solemn Injunctions of Religion. The Persons and the Prerogatives of Princes are guarded by the Laws of God as well as of Nations: And he so far resents any trespasses on their Authority, as encroachments on his own. It is therefore said that he that resisteth the Power, resisteth the Ordinance of God: And that they who resist the supreme Magistrate, resist God himself. When Miriam spoke some passionate Words against Moses her Brother, God immediately strikes her with Leprosy, as an Instance of his Displeasure against her Disrespect to her Prince. Corah, Dathan and Abiram, for murmuring against Moses, perish'd after an unheard of manner, the Earth opening and swallowing them up alive: And as if their own personal Punishment were not a Sufficiation of their Rebellion, all that appertained to them went down alive into the Pitt, and suffered for their Transgression.*

Rom. 13. 2.

1. Sam. 8. 7.

Num. 12. 16

Numb. 16.  
13. 32.

These Instances shew, that God himself interposes and avenges the Quarell of Princes. *Touch not mine Anointed.* So that no one can hope to be guiltless, and to escape his Indignation, who lifts up his Hand against them: For tho' God may suspend their Punishment, and may not immediately exert

1 Chron. 16. 22

his Vengeance; yet there is a Retribution in Rever-  
 sion, which awaits assuredly every rebellious Offender.

Rom. 13. 2. *He that resisteth, resisteth the Ordinance of  
 God; and they that resist, shall receive to  
 themselves Damnation.* This is an Evil which out-  
 weighs any temporal Pains or Misery, and gives an  
 Idea of the horrid Guilt of Rebellion, on which it is  
 entailed. So much Reason have all Men, if they re-  
 gard either their temporal or eternal Wellfare; if  
 they dread either the Miseries of this Life or of the  
 next; to be dutiful, submissive and obedient to the  
 higher Powers: So much Reason have they to abhor  
 the horrid Sin of *Rebellion*, which carries Death and  
 Damnation in its Bowels, and is charged with all the  
 Evils and Calamities which human Nature can possi-  
 bly labour under. But,

II As the Sin of Rebellion is damnable in its Nature,  
 so is the Folly of it most inexcusable.

Rebellion is, in Scripture, compar'd to *Witchcraft*,  
 either as it equals it in Guilt, or, as like  
 1. Sam. 15. 23. it, it infatuates and bereaves the Crimi-  
 nals of their Senses: For, tho' God for the Punish-  
 ment of a sinful People, may suffer a Spirit of Sedi-  
 tion to Rage within the Bowels of a Nation: Yet  
 those Instruments who are active in the Execution  
 of his Vengeance, cannot be excus'd from Imprudence  
 and

and Folly. For, as there can be little Probability that Rebellion against a Lawful Prince, will be altogether Prosperous; so those who engage in it, must prepare to encounter all the sad Events and Chances which attend it. And if a Judgment may be form'd of those, by what has always happen'd in such Cases, they are too tragical to engage a Man who values Life and Fortune, tho' he regards neither Prince nor Country. Look over the History of all Nations, and it will be found that *Rebels*, no more than *Tyrants*, go to the Grave in Peace. The innocent Blood which is spilt in those intestine Commotions; the Ruin and Deffolation scatter'd every where by the Swords of Rebels; The Tears of Widows, and the Groans of Orphans cry so loud to Heaven for Vengeance, that God generally makes Inquisition for that Blood, and renders their Wickedness upon their own Heads at last: Tho' amongst ourselves in the last Century, the Tabernacles of such Robbers prosper'd for many Years; yet divine Vengeance would not suffer them wholly to escape; but many of them with Ignominy and Shame, when they thought themselves out of the Reach of Danger, suffer'd the just Reward of their Evil Deeds.

Nay, if we only recollect the Issue of that unnatural *Rebellion* in the beginning of the late Reign; rais'd  
in



in the same *Country*, and by the same *Disloyal People*,  
 Prov. 24. 21 it might deter any considering Man from *med-*  
*ling with those who are given to change.* And  
 had it not been for the unparallel'd Clemency of that  
 merciful Prince, we might have had a more astonish-  
 ing Sense of the Folly, as well as of the Danger of  
 Rebellion.

If it should now be asked, with what View and  
 Design it is that those infatuated People run the most  
 certain Dangers, hazard their Lives and Fortunes,  
 and trample on the Ruins of their Country? The  
 Answer must betray the height of Folly and Mad-  
 ness: For as they are but the Engines of an *ambi-*  
*tious Neighbour*, so by his unprincely Arts they rebel  
 against their *lawful Sovereign*, whom they are bound  
 to obey, to honour, and to defend, by all the Ties  
 of Nature and Religion, and incur the guilt of Dam-  
 nation, to fix on the Throne of these Kingdoms, a  
*Bramble*, another *Abimtlech*, the Legitimacy of  
 whose Birth is very much questioned. But be that  
 as it will, this *popish Pretender* whom they so *disloyally*  
 support, is attainted of *high Treason*, and stands con-  
 demned as a *Traitor* by our Laws: And is it not a  
 Shame as well as Folly to espouse his Quarrel, to set  
 the Nations in a Flame, and to bathe their Hands in  
 the Blood of their Country, to make a Prince of a  
*Bramble*, of they know not who. This

This is so vast a Reflection on the Sense, as well as Honour of these Nations, that it is a Wonder that any should be so simply deluded as to embark in the Design: When the late *French King Lewis XIV.* daringly proclaim'd this *Pretender King of England, &c.* The *British Parliament* so deeply resented it, that they address'd the late glorious King *William*, that he would be graciously pleas'd to take Care, that it be an Article of the several Treaties of Alliance with his Majesty, and other Potentates, that no Peace be made with France, until his Majesty and the Nation have Reparation for the great Indignity offer'd by the French King, in owning and declaring the pretended Prince of Wales King of England, Scotland and Ireland.

Blessed be God, the same Loyalty, and the same Spirit of Resentment revive and glow in our Breasts! The numerous *Associations* daily forming in Defence of our Prince, our Religion and our Country, give the greatest Hopes, that, with the Divine Assistance, this unnatural Rebellion, tho' fomented by two powerful Princes, will end as fatally to the Undertakers, as *Rebellions* generally do. May the Lord add unto those Noble and Loyal Hearts, how many <sup>2. Sam.</sup> <sup>24. 3.</sup> *foever they be, an Hundred Fold.* That the Hands of our gracious King may be strengthened by  
 E the

the vigorous Concurrance of a Loyal People; and that he may see his Desire upon his and our Enemies! Come then, let us increase the Number; let us be of good Courage, and let us play the  
 2. Sam. Men for our People, and for the Cities of our  
 10. 12. God. As we are blest'd with the best Religion, and the gentlest Government in the World, let us resolutely appear in Defence of both, and not suffer them to be ravish'd from us by Cowardice or Fear, now they are threaten'd, and call loudly for our Assistance and Zeal. To quicken such generous Resolutions it will be proper to consider,

III. The Consequences which will naturall attend this Rebellion, should it prove successful.

All unnatural Convulsions in a State, are ever attended with most dangerous and deadly Symptoms. Not to wade too deep in the Miseries of these Nations, those under which they groan'd in the late *Civil Wars*, when the best of Princes fell a Sacrifice by the Hands of *Rebels*; when the tallest and fairest Cedars of our *Lebanon* were cut down to the Roots: These alone are sufficient to check the most Sanguine and Discontented, if any Sparks of Humanity are not totally extinguished in them.

And if any Change in our happy Constitution has been ominous and fatal, that which is now projected  
 by



by the present Rebellion, opens to the Prospect a Scene of the blackest Miseries which ever beset a Nation.

The greatest Blessings of these Kingdoms are *Religion* and *Property*. The former of these has been establish'd in the Blood of our *Martyrs*; and has been transmitted to us by our Forefathers, as a most sacred *Depositum*. The other has the Sanction of Laws and Statutes, and, under these, is enjoy'd by every one in these Kingdoms, with the greatest *Freedom* and *Security*.

But now how great soever these Invaluable Blessings are, they will necessarily fall in this Rebellion. A Man nursed up in the Bosom of the Church of *Rome*, and supported by the Bounty of the *Pope* and other *popish Princes*, must, in Compliment to them, as well as to gratify his biggotted Inclinations, strive to incorporate his Religion with his Crown, as has been attempted before him: And then, as he wades through Blood and Slaughter to a Throne, he must support his Title to the Crown by the same Violence with which he usurped it. The sanguine Principles of his Religion, his Resentments at his imagined Injuries, will, if ever he should mount the Throne, rekindle a Flame, which will again devour the *Cedars of our Lebanon*.

Nor

Nor can there be any security at all from *Manifestos*, *Declarations*, &c. to preserve our Religion, Laws, and Liberties as they now stand. These are but specious Decoys to delude the Simple into the Toil, who when they are caught, will suffer for their Credulity: Nay, an Oath itself, which is the most solemn Tie in Nature, is of very little Force; for a *popish Prince* will either dispence with himself, or he can easily procure a Dispensation from *Rome*, so that *Manifestos*, and *Oaths* themselves, may pass amongst the *Piæ Fraudes* of the Romish Church, by which she Advances her Interest and Designs.

Of all this we had too sad a Specimen, in the short Reign of the late King *James*. Upon his Accession to the Crown, he gave the most solemn Assurances, that he would govern wholly according to Law, and that his Religion should be a private Affair between God and his own Soul. With such repeated Declarations he lull'd his People into Security; they rested on his *Royal Word*, a Word, in the Phrase of his Courtiers, so sacred that it never was broken. But notwithstanding all this, what early Encroachments were made upon both our Religions and Civil Priviledges? The Laws of the Nation were suddenly dispens'd with, and the dispensing Power was in the King's Courts, adjudg'd, by a Sett of Popish Judges,

Sir Ed. Hale's  
Case.

*Judges* to be a *Prerogative* of the Crown. Here was a deadly Blow given to all the Laws at once: And to shew the Force of this new *Prerogative*, Corporations were disfranchised and deprived of their Charters; the sacred right of Property was invaded, and Freeholds were taken away from the noblest Societies without any colour of Justice; Parliaments, the greatest Conservatives of our Constitution were dissolv'd; and if to quiet the Clamours of the People, some faint Promises were made of convening that august Body; the most indirect Arts were used to corrupt the Members, and to render them subservient to the arbitrary Designs of the *Prince*. Thus was the Constitution disjointed, and a way pav'd for the Introduction of *Popery* and *Arbitrary Power*, notwithstanding the Solemnity of *Declarations* and the Sacredness of a *Coronation Oath*.

St. Mary  
Magdal.  
Coll. in  
Oxford.

In this Kingdom the Case of Protestants was miserable enough; their Houses were crowded with Soldiers; their Churches were turned into Prisons; the *Fellows* and *Scholars* of our University were turned out of their Freeholds. It was by *Proclamation* declared capital, for five *Protestants* to meet together: And at last to give the finishing Stroke to *Liberty* and *Property*, a *Popish Parliament* in *Dublin*, attainted above 2400

A. B. King's  
State of the  
protestants of  
Ireland under  
King James.



Persons, many of them of the first Rank, of high Treason, and adjudg'd them as *Traitors*, to lose their Lives and Fortunes

Nor did our holy Religion meet with a milder Fate; our Bishops were imprisoned and tried as *Criminals* before *Popish Judges*; some of the *inferior* *Clergy* were suspended, some of them scandalously and cruelly whipt, only for preaching against *Popery*. *Jesuits* and *Friars* swarm'd about the Court, and all over the Kingdom, and had the Countenance of *Royal Authority*.

These Things have been too severely felt, and will be repeated again if ever *Popery* grows paramount amongst us: And if it once establishes itself in security, we shall over and above, feel all the Severities which that *bloody Church* uses in reclaiming her wandering Sheep. These indeed are so cruel and barbarous, that the very mention of them might offend a Christian Ear: And with all her Executions have been so numerous, that, as it has been calculated by others, *Rome Christian* has been as infamous for her Cruelties, as ever was *Rome Heathen*; witness the vast Numbers of the *Albingeres*, who perished after the bloodiest Manner, at the Command of Pope *Innocent III* Witness those who suffered in the Duke *D'Alva's* Persecution, in the *holy Inquisition*, and in the *French Massacre*, &c.

And

And as all Places have felt the slaughtering Principles of that bloody Religion, wherever it got any footing; so we, of these Nations, have drunk too deeply of the Cup to be fond of tasting it again. In *England*, in *Queen Mary's Days*, *Smithfield* smoak'd with the Blood of *Martiers*. Five *Bishops*, many *Clergymen*, and many others also were cruelly burn'd alive, or put to other violent Deaths, for not returning to the Superstitions of that corrupted Church. We, of this Kingdom also, have too much Reason to dread her *Savage Principles*. Our Forefathers too sensibly felt the Rage of *Popish Cruelty*, to be ever forgotten by their Posterity. No fewer than 150,000 *Protestants* were most barbarously murder'd in 1641, by *unrelenting Papists*, at the Instigation of *Pope Urban VIII.* who to encourage the Murderers, promis'd them Heaven as a Reward for their Villany.

Sir J. Temple's  
Hist. of the Irish  
Rebellion.

These have been the Methods us'd of old by that *unnatural Mother*, for bringing her disobedient Sons back into her Bosom: That they are unalterable and will for ever continue the same, later Examples prove. Witness the cruel Persecution in *France*, under the late *French King, Lewis XIV.* Add to this, that of *Thorn* in *Poland*; and that of the poor *Saltz-burgers*, a few Years ago, who were driven from  
their

their Habitations in the Depth of Winter, without the common Comforts and Neccessaries of Life. These continued Cruelties may make us dread the most distant Advantages of a *Religion*, which under the most sacred Banner of the *Cross*, proclaims *War* against those *who keep the Commandments of God,*  
 Rev. 12. 17. *and the Testimony of Jesus Christ.*

Are there now such Attractives in *Popery*, and in an *Arbitrary Government*, that, for their Sakes, we should turn false to our God, false to our Prince, and false to our Posterity? Can the Bondage of *Egypt* be so suddenly forgotten in a few Years, that we should think of returning thither again? Shall we, to support the *Chimærical* Right of a *Pretender*, lend an Hand to ruin our Country, to depopulate our Cities, and to strow our Fields with the Carcasses of our nearest Relatives? But above all, shall we renounce  
 1. Jude 3. our holy Religion, and abjure the Faith *which was once deliver'd to the Saints*; our greatest and chiefest Glory; to purchase Bonds and Slavery, to try afresh the sad Effects of *French Insolence*, and of *Popish Revenge*?

Such an Abuse of God's Mercies, may provoke him to forsake us, and to give us up to our own Imaginations, if we madly term them to our Ruin. He has graciously and miraculously interposed for our Deliverance,



Deliverance, and has often rescued us from the *Paw of the Lion and the Bear*. His watchful Providence alone has defeated all the Plots of *Rome*, and the Stratagems of the Enemies of our holy Religion. Look over our *Kalendar*, and count over the several *Festivals* of Praise and Thanksgiving to our God; they are all Monuments of his Mercies to these Nations, and may kindle in our Breasts a greatful Sense of what wonderful Things he has done for us. In the last Attempt upon our Religion and our Liberties, when both lay a Bleeding, and were near expiring; he raised us up another *Gideon*, an *H E R O*, who gloriously rescued us from the impending Ruin; and resettled both *Church* and *State* upon their old Foundations. And to prevent any future Encroachments upon those invaluable Blessings, he left them in the *Royal Family*, as the most faithful *Conservators* of them; a Legacy worthy his own *Great Mind*, his *Cordial Regard* for these Nations, and his *Zeal* for the *Protestant Religion*. 1. Sam. 15. 37.

Let us then with Pleasure and with Gratitude, reflect upon the uninterrupted Enjoyment of those Blessings under the Government of our *gracious King*, and that of his *Royal Father*; and surely we must ingenuously own, that we are the happiest People under Heaven. We have all along been blessed with Peace and Plen-

Isaiah 8. 6. ty, *The Water of our Shiloah have gone softly: We sit under our Vines and under our Fig-Trees*, and in great Security. We have eaten the Fruits of our Labours; we have enjoy'd our holy Religion in its full Establishment, under the Protection of our Prince, who esteems it the *brightest Jewel* in his Crown. Can we then be so forgetful of our Happiness? Can we be so ungrateful to our King as ever to think of a *Change*? or to loath the Blessings of Heaven, which under him we enjoy to the full?

In this, or in any other Attempts upon our *Liberties*, to whom could we apply for Defence or Protection? but to the present *Royal Family* which now fills the Throne. Were it not for their happy Government and powerful Protection, what an easie Prey would we fall to every bold *Pretender*? As therefore *on him*  
 1 Sam. 9. 20 *and on his Father's House, is all the Desire of our Israel*: And as there is a Prospect of the Continuance of all the Blessings we enjoy, by an happy Increase of his *Royal House*; let us ever act with that Duty and Gratitude becoming a People sensible of their uncommon Priviledges. Let us study to make the Toils of Government easy to his Royal Breast, and never attempt to fill that Crown with Thorns, which he so well deserves to wear with the greatest Splendour. He who with a fearless Courage has ex-  
 posed

posed his sacred Person to all the Chances of War in Defence of the Liberties of Europe; in Defence of the *Injured* and *Oppressed*, well deserves all that *Duty*, *Honour* and *Loyalty*, due from *Subjects* to the best of Kings.

Let us withal abhor and desist all treasonable and rebellious Practices, which are big with Ruin in this World, and with Damnation in the next. Let our Loyalty and Obedience, next to the sacred Obligations of Conscience, flow from Gratitude and Love to our Prince. And to make his Reign happy, easy and glorious, let our Prayers be fervent and importunate with the King of Kings; that as he has hitherto *covered his Head in the Day of Battle*; he Psam 140. 7. would still continue his gracious Protection; That he would bless and preserve him from all the inglorious Attempts of his Enemies, and that upon his Head, and upon his Royal House, his Crown may flourish, 'till Time shall be no more.

*Now to God the Father, God the Son, and God the Holy-Ghost, three Persons and one God, be ascrib'd all Honour and Glory, Praise and Adoration, World without End. Amen.*

F I N I S.



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Honour and Loyalty due from Subjects to the best of  
Kings.

Let us withal abhor and detest all treasonable and  
rebellious Practices, which are big with Ruin in this  
World, and with Damnation in the next. Let our  
Loyalty and Obedience, next to the sacred Obligation  
of Conscience, flow from Gratitude and Love to  
our Prince. And to make his Reign happy, easy and  
glorious, let our Prayers be fervent and importunate  
with the King of Kings; that as he has interest  
in the Head in the Day of Battle; he  
would still continue his great Protection;  
That he would bless and preserve him from all the  
injurious Attempts of his Enemies, and that upon  
his Head, and upon his Royal House, his Crown may  
flourish, till Time shall be no more.

Now to God the Father, God the Son, and God the  
Holy-Ghost, three Persons and one God, be ascribed all  
Honour and Glory, Praise and Adoration, World  
without End. Amen.